Nouember.

GLOSSE.

Iouisaunce) myrth. Souenaunce) remembraunce. Herie) honour.

VVelked) thortned or empayred. As the Moone being in the vvaine is sayde of Lidgate to vvelk.

In lovvly lay) according to the season of the moneth Nouember, when the sonne dravveth low in the South toward his Tropick or returne.

In fishes haske) the sonne, reigneth that is, in the signe Pisces all Nouember. a haske is a vvicker pad, wherein they vse to cary fish.

Virelaies) a light kind of song.

Bee vvatred) For it is a saying of Poetes, that they haue dronk of the Muses vvell Castlias, vvhereof vvas before sufficiently sayd.

Dreriment) dreery and heauy cheere.

The great shepheard) is some man of high degree, and not as some vainely suppose God Pan. The person both of the shephearde and of Dido is vnknovven and closely buried in the Authors conceipt. But out of doubt I am, that it is not Rosalind, as some imagin: for he speaketh soone after of her also.

Shene) fayre and shining. May) for mayde. Tene) sorrow.

Guerdon) reward. Bynempt) bequethed. Cosset) a lambe brought vp without the dam. Vnkempt) Incõpti Not comed, that is rude & vnhansome.

Melpomene) The sadde and waylefull Muse vsed of Poets in honor of Tragedies: as saith Virgile Melpomene Tragico proclamat mæsta boatu.

Vp griesly gosts) The maner of Tragicall Poetes, to call for helpe of Furies and damned ghostes: so is Hecuba of Euripides, and Tantalus brought in of Seneca. And the rest of the rest. Herse) is the solemne obsequie in funeralles.

VVast of) decay of so beautifull a peece. Carke) care.

Ah vvhy) an elegant Epanorthosis. as also soone after. nay time was long ago.

Flouret) a dimumtine for a little floure. This is a notable and sententious comparison A minore ad maius.

Reliuen not) liue not againe. I. not in theyr earthly bodies: for in heauen they enioy their due reward.

The braunch) He meaneth Dido, vvho being, as it vvere the mayne braunch now vvithered the buddes that is beautie (as he sayd afore) can nomore flourish.

VVith cakes) fit for shepheards bankets. Heame) for home. after the northerne pronou ncing. Tuict) deyed or stayned.

The gaudie) the meaning is, that the things, which vvere the ornaments of her lyfe, are made the honor of her funerall, as is vsed in burialls.

Lobbin) the name of a shepherd, vvhich seemeth to haue bene the louer & deere frende of Dido. Rushrings) agreeable for such base gystes

Faded lockes) dryed leaues. As if Nature her selfe bewayled the death of the Mayde.

Sourse) spring. Mantled medowes) for the sondry flowres are like a Mantle or couerlet vvrought vvith many colours.

Philomele) the Nightingale. vvhome the Poetes faine once to haue bene a Ladye of great beauty, till being rauished by hir sisters husbande, she desired to be turned

ned into a byrd of her name. vvhose complain
George Gas kin a wittie gentleman, and the
and if some partes of learniug wanted not (a
ther vvanted not learning) no doubt would h
those famous Poets. For gifts of vvit and na
a boundantly.

Cypresse) vsed of the old Paynims in the furnishing o
ly the of all sorow and heauinesse.

The fatall sisters) Clotho Lachesis and Atropodas, ug
whom the Poetes fayne to spinne the life of
they dravve out in length, till his fatal hovvre
other casualtie his dayes be abridged, then o
to haue cut the threde in twain. Hereof com
Clotho colum baiulat, lachesis tr

O trustlesse) a gallant exclamation moralized vvith g
great affection. Beare) a frame, whe

Furies) of Poetes be feyned to be three, Persephone
to be the Authours of all euill and mischiefe

Eternall might) Is death or darknesse of hell.

I see) A liuely Icon, or representation as if he saw h

Elysian fieldes) be deuised of Poetes to be a place of
pye soules doe rest in peace and eternal happ

Dye would) The very epresse saying of Plato in Phæ

Astert] befall vnvvares.

Nectar and Ambrosia) be feigned to be the drink an
liken to Manna in scripture and Nectar to b
proper tale of Hebe, that spilt a cup of it, a
reth. But I haue already discourse that at
dreames of the same Authour.

Embleme.

VVhich is as much to say, as death biteth not. For
borne to dye, and being ripened with age,
gathered in time, or els of our selues vve fal
yet death is not to be counted for euil, nor
doome of ill desert) For though the trespa
to the world, as the guerdon of sinne, yet b
that dyed for al, it is novv made (as Chauc
So that it agreeth vvell vvith that vvas sayd,
teth not at all.